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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL JEWISH NEWSPAPER

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US FOR MIDDLE EAST PEACE

Formulating plans for the Eitz Chaim emergency deficit campaign are: (left to right) Ben Wortsman, campaign chairman; Jack D. Pearlstein Q.C., member of the campaign committee; Mark Levy, honorary chairman; and Harry Korolnek, president of Eitz Chaim Schools. The campaign will be highlighted by a dinner on Sunday, Jan. 13th, 6:00 p.m., at the Torath Emeth Centre, 1 Viewmount Ave. Guest speaker will be Dr. David S. Andron of New York, orator, lecturer and author.

Toronto's Eitz Chaim Schools Seek $100,000

Seeking to obtain at least $100,000 to cover the current school year's deficit, Eitz Chaim Schools, which have served the Toronto community for almost a half-century, are preparing an emergency deficit campaign to continue their educational program.

In addition to the approximate $100,000 subsidy provided by the United Jewish Welfare Fund, several of Toronto's Jewish leaders pledged their support to the 1963 Eitz Chaim emergency campaign at a luncheon held recently and chaired by **Ben Wortman.**

The following are the officers of the campaign: honorary chairmen, **J. I. Oelbaum, Meyer Gasner, Mark A. Levy, I. M. Korolnek, Samuel Wortsman, Sam Kerzner, Samuel J. Sable;** Campaign chairman, **Ben Wortsman;** vice chairman, **Ted Richmond;** campaign treasurer, **Joseph Kerzner.** The officers will have the support of a strong campaign committee, consisting of members of the Eitz Chaim Board and outstanding members of the Jewish community at large.

Calendar Stays

Jerusalem, (JCNS) The Catholic Church opposes calendar changes which could influence the fixed Sabbath day. This was stated here by Dr. Shaul Kolbi, Director-General of the Christian Division at the Ministry of Religious Affairs, who was informed of the decision by an official of the Catholic Church.

Dr. Kolbi said that the Catholics would not accept an Indian proposal at the United Nations for one "blank" day each year which would have made the Sabbath movable. His Church informant, he added, also stated that discussion in the Ecumenical Council was directed towards fixing dates for Christmas and Easter. The date proposed for Christmas would be the nearest Sunday to December 25. That for Easter, which is now a movable date each year, would also be fixed for a Sunday, but it was not stated yet which Sunday.

YESHIVA BOYS PERISH IN FIRE

Cleveland, O. (CJN). — The Jewish community of Cleveland is shrouded in sorrow and mourning following a New Year tragedy. On Wednesday thousands of residents paid last tribute to two young boys, Yeshiva students, victims of one of the greatest misfortunes ever recorded in the history of American Yeshivot.

The two students, Glick and Yumtoff, twelve and thirteen years old respectively, perished in the fire which destroyed on Tuesday New Year's day, the dormitory building of the world famous Telz Yeshiva, one of the foremost academies of Torah study.

The fire broke out at four in the morning, New Year's day. The flames immediately engulfed the dormitory building which usually houses from sixty to sixty-five students. When it was all over, the two youngsters, *both* Clevelanders, were dead. A number of students suffered slight injuries and were taken to hospital for treatment. They were released later.

About 300 students regularly attend the Telz Yeshiva. They come from every part of the world.

DETAILS OF THEIR MEETING A SECRET

U.S. President John F. Kennedy (left) and Israel's Foreign Minister **Golda Meir** conferred last week on possibilities for settling the Israeli-Arab conflict.

KENNEDY REVEALED TO GOLDA MEIR WASHINGTON PLAN

ISRAEL SKEPTICAL

ARABS IN NEW THREAT TO JEWS JORDAN FOR WAR

Washington, D.C. (Canadian Jewish News Wire). — President John F. Kennedy told Mrs. Golda Meir, Israel's Foreign Minister, last week during a conference at the Palm Beach Winter White House that he hopes "to help solve the Israeli - Arab conflict in 1963". This sensational information was relayed to The Canadian Jewish News exclusively by a well-informed diplomatic source here.

NEW U.S. POLICY

The discussion between the American president and Israel's top diplomat was within the new Washington policy: solving difficult problems through secret negotiations. Mr. Kennedy hopes to liquidate the fifteen year old Israeli-Arab conflict through "quiet diplomacy." According to the CJN informant, the entire Arab-Israeli problem will now be handled from Washington and not at the United Nations. Kennedy's "Brain Trust" is determined to apply to the Israeli-Arab problem secret diplomatic methods which have proven successful in the Cuban crisis.

POLICY RE-APPRAISAL

In Jerusalem Senator Jacob Javits told the press that the Middle East arms race is developing to Israel's serious disadvantage and the situation will now require a complete re-appraisal of U.S. policy concerning military aid to Israel.

ISRAELIS SKEPTICAL

● Despite the good tidings from the United States, the Israelis are skeptical about the American moves.

The latest developments in and around the Middle East, according to Jerusalem sources, point to the following dangerous facts:

— By recognizing Nassers' grab of Yemen through the Egyptian puppet Abdulla Sallal, the United States has given Nasser a diplomatic political victory. This is, according to the Israelis, a second unconditional gift to Nasser. The first was support of the Egyptian dictator during the Sinai campaign.

JORDAN THREATS

● In Amman, capital of Jordan, Premier Wasfi a — Tal stated that Jordan will now concentrate upon strengthening her armed forces "in order to regain Palestine from usurped hands." In a policy statement to "Parliament" the Jordanian premier added, "Palestine is considered by us a question of life and death. We cannot live without Palestine."

● In Jerusalem, Mrs. Golda Meir, who returned home on Sunday, declined to discuss her conversations with Kennedy beyond a terse statement that "the Middle East was discussed".

TORONTO LEADERS ELECTED TO JDC BOARD

D. Lou Harris was re-elected to serve on the Board of Directors of the Joint Distribution Committee, it was announced this week by Moses A. Leavitt, JDC Executive Vice-Chairman. The election took place at the 48th Annual Meeting of the JDC on Thursday, December 6, in New York City. J. Irving Oelbaum, Honorary President, United Jewish Welfare Fund, continues as a member of the Board.

Toronto members of the JDC National Council are: A.B. Bennett; Stephen Berger; Dr. Arnold A. Epstein; John D. Fienberg; Alex G. Fisher; Al Green; Mark A. Levy; Arthur Minden, Q.C.; Nathan Perlmutter; Alvin B. Rosenberg, Q.C.; Henry S. Rosenberg; Samuel J. Sable Ben Sadowski, M.B.E.; Max Tanenbaum; Morry Wingold; Ray R. Wolfe and Noel Zeldin.

In addition to the election of officers, the delegates to the JDC Annual Meeting adopted a budget of $30,769,000 for relief, reconstruction and rehabilitation aid to more than 340,000 needy Jews in 27 overseas countries. This includes emergency aid to thousands of North Africans and other Jewish refugees in France and other areas. JDC receives the bulk of its funds from the campaigns of the United Jewish Appeal.

Elected for his 18th consecutive term as JDC Chairman was Edward M.M. Warburg. Other officers included: Moses A. Leavitt, Executive Vice - Chairman, and Charles H. Jordan, Director-General for overseas operations. Sol Satinsky of Philadelphia was re-elected Chairman of the JDC National Council.

Dawn

The third part of Elie Wiesel's great novel depicting Israel's struggle for independence will commence next week. New readers will find a digest of the first two parts in next week's Canadian Jewish News.

Volume IV

The Canadian Jewish News Enters Its Fourth Year

This issue of **The Canadian Jewish News** is Number One, Volume Four. To those involved in the publishing of this newspaper, and to its loyal readers, such a milestone is of great significance. It also is a date upon which to rejoice.

In the newspaper publishing field, the first three years are the most difficult. The crisis year, of course, is the first, when the editors and publishers are testing the reaction of the reader. For a newspaper is a most complex business venture: one can but guess what the reader wants. One can speak to him, but how can one hear him? Hence, during the first year of a publication, one must rely upon the anonymous response of the unknown reader.

When the editors of *The Canadian Jewish News* launched this weekly on January 1, 1960, they believed that Toronto, the Province of Ontario, as well as Canada in general, were ready for a non-partisan, community-orientated and responsible Jewish newspaper.

Fortunately *The Canadian Jewish News* immediately was accepted by the reading public. The reader sensed that Canada finally had a Jewish press, which it deserved: Jewish, but not parochial; responsible to the Jewish people, but not dependent upon any group; loyal to our heritage, yet progressive; true to the tradition of Israel, nevertheless modern and viewing courageously the challenge of our times; partisan from the point of view of Jewish interests, though impartial in the support of all constructive forces in our community; dedicated to the consolidation of the State of Israel, but not blind to the ideals of self-preservation in the Diaspora; fair, still militant and determined to propagate what it considered to be the truth.

Thus *The Canadian Jewish News* has grown. It has succeeded not only in impressing the reader but also in rallying behind it leading citizens in the Canadian Jewish community who realize the importance of a newspaper of high journalistic caliber.

As The Canadian Jewish News enters its fourth year of existence, we note with pride that this newspaper has been of service to the ideals of our people and has become, unmistakably, the newspaper of Jewish Canada.

J. I. Oelbaum
M. W. Gasner
PUBLISHERS

Commentary • By M. J. Nurenberger

January, '33

This year will mark a sad anniversary — the saddest of all, noting the beginning of the greatest catastrophe in Jewish history. For, thirty years ago this month, Adolph Hitler, of eternal infamy, came to power. The aged, senile Marshall Hindenburg relinquished the helm of what was then the greatest nation in Europe west of Russia to the most obnoxious of dictators ever to trod the earth.

A blind, complacent humanity took no heed of the writing on the wall, unmistakable in its spelling: here comes the destruction of all, unless this danger is eradicated.

Not only did the world in general misunderstand the ominous sign; the majority of our own people, chosen by the maniac from a little Austrian village as target for his call to hatred, continued to live in a climate of every day-business. At first very few "alarmists" recognized, in that fateful month of January, 1933, how deadly serious was this threat to the human race.

There were some, though, who were aware of it. In the beginning, they comprised just a small number of Jewish intellectuals in Germany who were concentrated around the Zionist "Juedische Rundschau". In a proud and daring statement which will remain historic, they proclaimed by a banner headline:

"We wear with pride the yellow badge."

This minority immediately began to organize the emigration of German Jews. Thus the modern "refugee" appeared upon the scene. Not only Jews escaped; some non-Jews, like Thomas Mann, left their own people, a people suddenly overpowered by a sickening, dangerous drug of chauvinism and bigotry.

Abroad, some also read clearly the words: "Mene, mene, tekel, upharsin." The masses, however, refused to believe that this abnormal state of mind expressed in the Nazi platform could have been more than a political manoeuver to rouse and incite the Germans into a nationalistic frenzy in order to follow the Fuehrer. It was impossible, they asserted that millions of people actually could have believed in that for which they voted. After all, weren't they living in the twentieth century?

The Nazis cleverly exploited this natural human and humane conviction, that the devil is not so bad as he seems. Friends and supporters of this conspiracy unobtrusively hinted that the optimists were right; the bad features of Nazism were merely of a transient nature. Anyway, save for Hitler, nobody could be that crazy.

Thirty years have passed. No matter what havoc Nazism has reaped, it has proven one point to all of us who have survived it: never to underestimate the power and the potential of hatred. Man can rise to the highest level, but he also can tumble down to the very gates of inferno.

The Hitler era has shown that Dante's fantasy of hell was realistic so far as the possibility of man's decline could be imagined.

We should remember this January, 1933. We should tell our children about it. For, if history ever warranted to be taught this chapter which began in that fateful month, thirty years ago, this tragic story should be seared forever into their memory.

GROSSMAN HEADS GHETTO FIGHTERS COMMITTEE

The Toronto Committee for the Ghetto Fighters Museum, which consists of representatives of 75 organizations, held its first session on Sunday, December 23rd, at which time the Hon. Allan Grossman, M.P.P., Minister without Portfolio, was unanimously elected chairman.

Mr. Grossman, Ontario's Liquor Commissioner, upon assuming chairmanship of this Committee, stated:

"Like many others in the Jewish community, I am deeply concerned about the indifference of some of our children to what happened only a few short years ago to our people — and to civilization in general.

"I believe that we, in this era, must apply ourselves with determination to ensure that future generations will learn the lesson from the holocaust, if civilization is to survive.

I am fully convinced that the Ghetto Fighters Museum is a most worthy, most necessary, undertaking," declared the Hon. Allan Grossman.

The meeting was opened by the Associate Chairman. I. Epstein. Plans for the Campaign were presented by J. Egit, Fraternal Director. The following representatives took part in the discussion: Kalmen Berger, H. Lederman, Max Singer, H. Mansfield, J. Grossinger, Zvi Ferens, S. Bierstone, Lazaar A. Lifschitz, H. Sherr.

Chairman: Hon. Allan Grossman, M.P.P.; Honorary Chairman: Rabbi David Monson, Associate Chairman: I. Epstein; Secretary: S. Bierstone; Executive Director: Geo. Steinhouse; Vice-Chairmen: H. Bergman, Zvi Ferens, D. Green, N. Greenspan, H. Lederman, S. Lichter, L.A. Lifshitz, J. Oberzanek. H. Sher, I. Shulman, L. Starkman

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HISTADRUT DINNER, SUNDAY

David Rivlin, Consul General of Israel in Canada, will address the Toronto Histadrut Dinner this Sunday, January 6th.

Natania Davrath, the young and popular Israeli soprano, will entertain at the Histadrut dinner.

Winner of the 1958 American Israel Cultural Foundation Prize, Netania Davrath studied at New York's Julliard School of Music with Jennie Tourel and has appeared with the London Symphony, the Wiener Staats Opera Orchestra and the Israeli Philharmonic.

The Histadrut Dinner takes place on Sunday evening, January 6th, at six-thirty p.m., at the Beth Tzedec Banquet Hall.

ALLAN GROSSMAN
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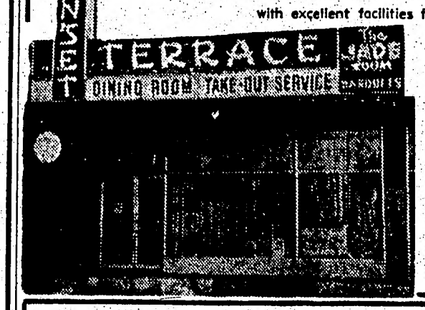

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THEATRE HI-LIGHTS

● **The Red Barn**, Central Library Theater, will be dark for awhile, prior to its Spring run.

● Alexander H. Cohen presents Maurice Chevalier at the **O'Keefe Center** for one week only, January 21st through January 26th.

This lovable personality as bouyant as he ever was when he won the hearts of Americans during his screen days of the 1930's. His influence on the world of entertainment is incalculable. He has been an actor since he was eleven years old; has made an indelible impression in the field of theater, radio, television, revue, concert hall and films.

ENTERTAINMENT WORLD

● **Inbal's** role in "The Greatest Story Ever Told," a screen version of **Fulton Ouisler's** novel about the life of Jesus, won't be as a dance group but as characters adding authenticity to the background. **George Stevens**, the film's producer and director, believes that the face of the Inbal dancers reflect the best in Biblical tradition.

Stevens is surprised about the protests of Israeli spiritual leaders and Yemenite public figures against casting of the Inbal dancers in the film. He stresses that the picture was endorsed by many U.S. Jewish leaders as well as representatives of various Catholic and Protestant organizations, since Christ himself was a Jew, as were his disciples and all who followed his teachings. Stevens hopes to produce a film which will show that Christianity is a logical extension of Judaism.

Sarah Levy-Tanai, Inbal's initiator, mainstay and choreographer, said she had no right to oppose the move in making this picture, based upon **Carl Sandburg's** script (collaborated by Stevens). She found no trace of anti-Jewish sentiments, and thinks of the film in terms of an artistic concept made for entertainment, not in terms of preaching.

HANNA AHARONI

Hanna Aharoni, well-known Israeli singer, has accepted the invitation of Toronto B'nai B'rith to be the guest star of the gala CAFE TEL AVIV to take place on Saturday evening, January 19, at Beth Sholom Synagogue. The event will honor Max Shecter, B'nai B'rith Israel Bond Chairman for 1962, for outstanding achievement on behalf of Israel.

SECOND ZIONIST INSTITUTE

Under the chairmanship of Mr. Max Goody, Vice-President in charge of Education and Programme, the second Zionist Institute was held on Monday, December 17th in the Park Plaza Hotel in Toronto. The subject under discussion was, "what should be the role of religion in the State of Israel?". Panelists were: Mr. S. Robert Abrahami, Representative in Canada of Rassco Israel Corporation and Dr. Solomon Ullman, Senior oCnsultant, Bureau of Jewish Education, with Mr. Max Goody acting as moderator.

The third Institute will be held on January 21st, at which "The basis for Arab-Israel co-existence in the Middle East", will be discussed.

TORONTO'S B'NAI ZION

The B'nai Zion Association of Toronto held recently a memorial meeting at the Zionist Center for the late Charles Levey, a former president.

Samuel Himel, president, chaired the meeting; Rabbi David Monson was guest speaker. Others who paid tribute to the deceased Mr. Levey were: Lazar A. Lifschitz, vice president and representative of Toronto Lodge, B'nai Brith; Robert Cherner and Peter Brown, past presidents; Max Goody, representative of the Jewish National Fund.

A grove of trees will be planted in Israel in commemoration.

Mr. William Levey of Buffalo expressed his family's appreciation for the tribute paid to his late brother.

THEATRE IN TORONTO

By BARBARA I. PEARL

G. & S. AT THE O'KEEFE

Through January 5th, Toronto theater goers are being treated at the O'Keefe Center to the best of Gilbert and Sullivan operas—The Mikado, the Gondoliers, Iolanthe, The Pirates of Penzance. The D'Oyle Carte Opera Company couldn't have chosen a more festive occasion to visit this fair city, when one's mind is light and responsive to everything funny, witty and even ridiculous.

The Mikado, considered one of Gilbert and Sullivan's funniest, certainly was that. During the time of New Year cheer, when one's mind is a bit befuddled by, maybe, O'Keefe ale, it wasn't necessary to try to find the wit behind the words. It was sufficient to see, hear and evaluate the surface as presented.

For one, Ko-Ko (John Reed), Lord High Executioner of Titipu, didn't need an interpreter to explain his antics. To watch him, to hear him enumerate his woes, were enough to arouse mirth.

Nanki-Poo (Thomas Round), disguised as a wandering minstrel and in love with Yum-Yum, had his moments of worry, though one wasn't disturbed too much by it. And Pish-Tush (Jeffrey Skitch), as a noble lord, added to the merriment, though he was dead serious.

Even little Yum-Yum (Jennifer Toye), in her clear soprano, contributed to the confusion in her qualms about her beloved.

Still, it wasn't till the second act, when the Mikado (Donald Adams) appeared, that events began rushing towards a climax. Aided and abetted by Katisha (Gillian Knight), ugly bride-elect, it seemed for awhile that Nanki-Poo's days were numbered.

Naturally, it was the fact that Nanki-Poo was discovered to be the Mikado's son that set the upside-down world straight again. It was too late, however, for haughty Katisha who, in her beautiful contralto, made it known that she could snare any young man by her lovely elbow and beguiling left shoulder.

And that she did, by selecting Ko-Ko as second choice, since Nanki Poo already had his Yum-Yum.

Nor will one forget so easily "The Flowers That Bloom in The Spring, Tra-La" and "Tit-Willow."

General consensus? A delightful bit of nonsense.

MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● Members of **Etzion Chapter, Mizrachi-Hapoel Hamizrachi**, honored **Mrs. C.H. Cohen** at a Hanukka dinner in the home of the president, **Mrs. Louis Rosenfield.**

A certificate that marked her name in the Golden Book of Life in Israel was presented by **Mrs. S. Applebaum.**

Mrs. I. Reingewirtz described the many projects in Israel supported by the Mizrachi-Hapoel Hamizrachi.

Special guests were **Mrs. Weinberg** of Ottawa and **Mrs. Price.** The evening's raffle, donated by the hostess, was won by **Mrs. C. H. Cohen.**

Mrs. A. Figdor was the dinner convener.

* * *

● Educational methods in Israel and Russia were outlined by **Ben Zion Shapiro** and **Rev. I. G. Perkins** at a meeting of the **Toronto Hebrew Day School Parents' Association.**

* * *

● **Mrs Alex Eisen** was elected president of **Akim, Toronto Branch**, at a recent meeting.

Other members of the new executive include **Mrs Zalek Muskat, Mrs. Carl Newton**, vice presidents; **Mrs. William Einhorn**, recording secretary; **Mrs. Thomas Korn**, corresponding secretary; **Mrs. Michael Klein**, treasurer; **Mrs. Mickey Zworth, Mrs. Louis Herstik**, membership; **Mrs. Larry Wise**, social convener; **Mrs. Eugene Schonberger, Mrs. Samuel Smiley**, social committee; **Mrs. Mickey Zworth, Mrs. William Tenenbaum, Mrs. Samuel Bull**, contact.

* * *

● **Hatikvah Chapter, Mizrachi-Hapoel Hamizrachi**, held a meeting in the home of **Mrs. Charles Anthony. Mrs. Rosensweig** presided.

A rummage sale will be convened by **Mrs. J. Zegelman** and **Mrs. L. Sugar.**

Conveners of the newly formed bowling team are **Mrs. H. Blum, Mrs. M. Shuster** and **Mrs. L. Frankel.**

● "The Beauty of Holiness" was the subject of **Rabbi Walter Wurzburger's** address at the **Shaarei Shomayim Sisterhood's** annual Hanukka celebration.

Guest artist, **Cantor Nathan Adler**, who was accompanied by pianist, **Elaine Spring**, rendered a medley of Israeli and Hanukka songs.

While **Mrs. Louis Rubin** narrated the story of Hanukka, the head table menorah was lit by the Sisterhood's guests of honor, nine residents from the Jewish Home for the Aged.

Members and guests were welcomed by **Mrs. Ted Waldman. Mrs. Nathan Adler** pronounced the blessing of the bread and **Mrs. Sol Swartz** was program chairman.

Seated at the head table were: **Rabbi and Mrs. Walter S. Wurzburger, Cantor and Mrs. Nathan Adler, Mrs. Ted Waldman, Mrs. Mannie Spring, Mrs. Sol Swartz** and **Mrs. Jennie Basser.**

* * *

● **Stephen Lewis** reviewed his experiences during his visit in Ghana and Nigeria, at a meeting of the **New Fraternal Jewish Association** in its Overbrook Place quarters.

* * *

● **Temple Sinai Sisterhood's** future projects include a tea and fashion show to be held on March 31st. **Mrs. Bertha Lapidus** is the convener.

Mrs. Hetty Barasch and **Mrs. Lucille Fealdman** are conveners of the Venetian Ball, scheduled for February 9th, in the Temple social hall.

* * *

● Members of **Alouette Chapter, B'nai B'rith**, discussed plans for a tea to be held on January 22nd in the home of **Mrs. Aaron Wolfe.**

The meeting was conducted by **Mrs. H. Shulman** in the home of **Mrs. Saul Hart.**

An art demonstration of unique and personalized gifts was exhibited by **Mrs. S. Marcus.**

* * *

● **A Hanukka play**, presented by the **Bloor Good Age Club Drama Group** and directed by **Harry Shuster**, highlighted the annual Good Age Club Hanukka party given by the **National Council of Jewish Women** in the Spadina Ave. Y.M. & Y.W.H.A.

Head table guests included: **David Andrews, Mrs. Saul S. Berlin, Mrs. Leslie Greenbaum, Mrs. Bernard Pike, Mrs. Nathan Marcus, Mrs. Walter Growe, Mrs. Michael Langer, Mrs. Clay Tartick, Mrs. Julia Schultz, Mr. and Mrs. Harry Goldenthal, Mrs. R. B. Milchin, Isaac Uaashkin, Mrs. Abe Levine, Mrs. William Scaller** and **Mrs. Marcus Gold.**

Hostesses were the **Irene Samuels Evening Group, Violet Davis Study Group** and **York Mills Study Group.**

* * *

● **Beth Sholom Young Married Couple's Group** held a meeting recently in the synagogue assembly hall.

The program featured a folk singing trio; "Villagers Three."

Executive members of the newly formed group include: **Marvin Elkind**, president; **Morton Weinberg, Hyla Prenick**, vice presidents; **Mannie Tward**, treasurer.

* * *

● Films of Israel were shown at a meeting of the **Clanton Park Sisterhood. Mrs. Max Neuberger** presided.

Plans for a children's Hanukka party were finalized.

Reports were given by **Mrs. S. Hofstedter**, convener of "A Night In Israel", scheduled for January 26th; and **Mrs. M. Weinstock, U.O.J.C.A.**

Hostesses were **Mrs. I. Feldman** and **Mrs. P. Schonbum.**

* * *

● The board of directors of **Eitz Chaim Schools** tendered a reception for **Mr. and Mrs. Michael Singer** prior to their return to England.

Mr. Singer was principal of the school's secular department.

Harry Korolnek, school president, was chairman.

Addresses were given by: **H. B. Botnick**, chairman, board of directors; **J. Goldwasser**, school executive director; **Rabbi Chaim Nussbaum**, principal; **Rabbi M. Glukowsky** and **Mrs. Kadnock**, staff. Arrangements were made by **D. Hammelfarb.**

* * *

● **Adath Israel Sisterhood** will honor its paid-up members at a sherry party on Tuesday, January 8th, at 8:15 pm.

The program will feature a skit produced and directed by **Mrs. B. Abbott.**

The president, **Mrs. Robert Kay**, will be assisted by **Mrs. H. Rosenberg**, membership vice president and **Mrs. S. Kaell**, membership chairman.

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Specialty ..... Eva Fishman

Scene II: MELAVEH MALKEH (Saturday Night, end of Shabos)

Elyeh ..... Al Mandle

Shamass, Naftoli ..... Louis Goldenberg

Moisheh-Ber, Der Gabbai ..... Nat Fingerhut

Yossel, A Balagoleh ..... Chanina Englander

Rebennu ..... Sam Bernstein

Henach, A yid a Gvir ..... Alex Richmond

Getzel-Borach, A Schneider ..... Louis Haber

Shloimeh-Yitzchok, An Apikoires ..... Ben Albaum

Shnier-Zalman, Glat a Yid ..... Sam Mandle

Hersheleh ..... Al Goodman

Todress, A yid a Kabtsan ..... Harry Henig

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— will be a valuable addition to intellectual life in our community

— will contribute to the general understanding of important human problems

LECTURE DATES:

TUESDAY, JANUARY 8th — 8:45 p.m.

CAREY McWILLIAMS, Editor, The Nation — "THE INDIVIDUAL IN A MASS SOCIETY"

2:15 p.m. — 3:45 p.m. — Panel Discussion

DR. JOHN D. GRIFFIN — PROF. CHARLES E. HENDRY — PROF. DONALD E. WILLMOTT — PROF. DENIS SMITH

TUESDAY, FEBRUARY 5th — 8:45 p.m.

LUCY FREEMAN, Author, Fight Against Fears — "MYTHS ABOUT MENTAL HEALTH"

SUNDAY, MARCH 31st — 2:15 p.m. and 8:15 p.m.

DR. ERICH FROMM — "LOVE AND MENTAL HEALTH"

TUESDAY, APRIL 23rd — 8:45 p.m.

DR. ROLLO MAY, Psychoanalyst — "LONELINESS AND HUMAN FREEDOM"

WEDNESDAY, MAY 8th — 8:45 p.m.

DR. HELEN MERRELL LYND — "ON SHAME AND THE SEARCH FOR IDENTITY"

ADMISSION FREE

THE WARSAW GHETTO FIGHTERS
20 YEARS LATER

A Letter from Yitzhaq (Antek) Zukerman to the Jewish Community of Toronto: Zukerman was the 2nd in command of the historic Warsaw Ghetto Uprising. He now lives in Israel, in Kibbutz Lohamei Haghettaot, together with his wife Zivyah (Lubetkin) and their two children.

My dear friends:

A few weeks ago we celebrated our Bar-Mitzva. Thirteen years have raced by since that dreary April day in the year 1949 when we took possession of a desolate piece of ground in the Western Galilee and laid the foundations for our settlement, bearing the name of the Ghetto Fighters.

In those days, the skyline was still free of rooftops: no trees rose tall and slender towards the heavens; the barren fields had not yet felt the cut of a modern plough. Only one small area was cleared of brush to make a gathering place for the thousands from all over the country who came to commemorate with us the day of great national sorrow, and to mark the day in which we took possession of the land.

It was the sixth anniversary of the Warsaw Ghetto Uprising.

Along either side of a sandy path we prepared an exhibition. Under the open sky of the Galilee we ranged pictures of death and suffering and resistance. In this way our group of comrades—embers snatched from the fire, from the ghettos, from death camps, nomads from over the vast expanses of the Soviet Union, fighters from the battle fronts, and from the toppling walls of the ghettos—took upon itself a difficult mission.

After thirteen years of tireless toil we are now in a position to take stock:

A flourishing settlement surrounded by broad fields of green; hundreds of us, comrades and children, snaking hand in hand, shoulder to shoulder, past buildings constructed of wood and concrete, past small woods and grassy glades; joy in our hearts that we have succeeded in creating a home full of warmth for our children. At the highest rise, between the blue sea that washes our land and the distant hills of Western Galilee, stands the tallest building in the Kibbutz, made of quarry stone and concrete—"The House of the Ghetto Fighters"—an impressive memorial to the mutilated Jewish people, to those millions who met death at the murderous hands of the Germans.

In that first rainy April day we decided that our Kibbutz should become a

ANTEK

gathering place for thousands of people from all over the land. We decided this, in the full awareness, that a people which loses its historical memory loses its future.

We decided then to build a museum in our settlement, that the people might know—the parents, the children, all those from East and West who have gathered in this land—that they might know the painful, the sorrowful lore which Jews in this century have learned. We took upon ourselves this mission knowing that dangers still hover over Jewish life. That wherever we are threatened we must be prepared to resist.

And when we receive reports from afar about the conduct of Jewish youth in the back alleys of Algiers and in the old ghetto in Rome; when we learn how Jews in Buenos Aires think, and how the Jews behave on the streets of London—we feel that we are hearing the echoes, not only of the new-found pride in the State of Israel, but also, of the courageous teaching of those who battled on the crumbling walls of the ghettos in Eastern Europe.

Two large buildings have already been erected for the museum — the archives and the library. My pen is not equal to the task of transcribing the details — the treasures assembled in the archives and the library, the exhibits in the halls. Our dear friends Dr. Hurwich and Kalmen Berger, who visited us, will surely give you their impressions.

There are tens of thousands of documents in the archives—relics salvaged from a people which is no more—over eight thousand photographs, most of them found in the files of the murderers; fifteen thousand books in a score of languages recording the era of destruction; over a thousand paintings left by Jewish artists in the ghettoes and death camps; works of art by Jews and non-Jews telling with paint and pencil the story of life in ruins.

In the halls there is an exhibition on the death camps. Photographs, documents and models depict the life of the Jews in the ghettos, the civilian resistance of Jewish masses who, under subhuman conditions fought for a humane dignified life. The teachers are there, who secretly taught children the alef-bet; the religious Jews who, despite the enemy's decrees, prayed to God in the traditional Minyan; actors who performed in plays—all sorts of illegal activities are recorded which tell the truth—the ennobling and the tragic truth. There are the writers and the poets who sang in prose and verse; the historians who buried for posterity the records of decrees, of slaughters, of resistance; the last wills and testaments of those condemned to death calling on us to remember and to revenge.

The two structures with their halls and galleries have until now cost us nigh a million lira. From where do we get the money? From loans — short and long term — from subscriptions by Jews in Israel and overseas. Our debts mount, but we contract them with a profound sense of commitment—for, in this matter, the greatest debtor is the Jewish people.

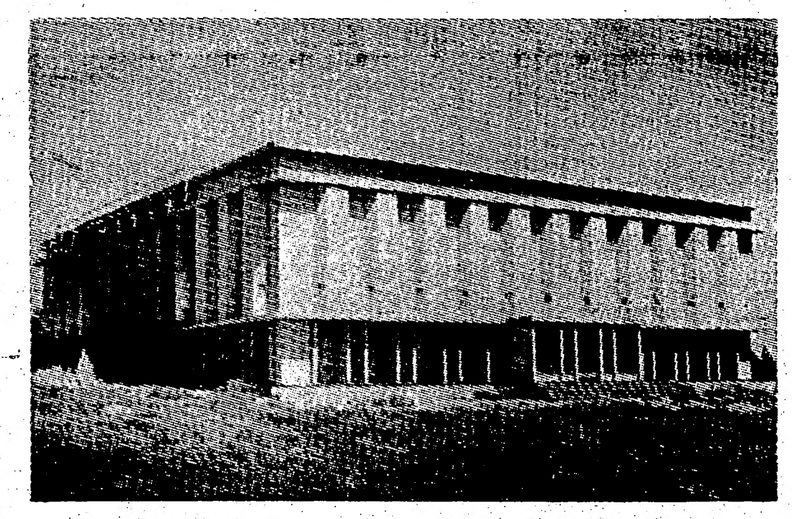
We have been privileged to see the fruit of our dedication: hundreds of thousands of visitors — school children, soldiers, Jews speaking all sorts of languages from all sorts of communities — gather here. Guests come from overseas, Jews and non-Jews, come to see and to learn.

Our work is still far from completed: two buildings are still to be raised. The third, will house the service records of a million and a quarter Jews who served in the regular armies of the world. The records of the perilous mission of the parachutists who were sent from Eretz Yisrael to aid their brethren in Europe, and the attempts by the Jews of the world to rescue their people in the ghettos. This structure will also have an auditorium where school children, youth and adults will be able to hear lectures. And such groups come day in day out. There is to be a hall for showing documentary films taken by the victorious allied armies in the days of liberation; and a quiet corner with lighted candles where one can be alone—to meditate or to weep. The plans for this third building are now being prepared. From experience we know that such a monumental structure will cost a good deal more than a hundred thousand dollars.

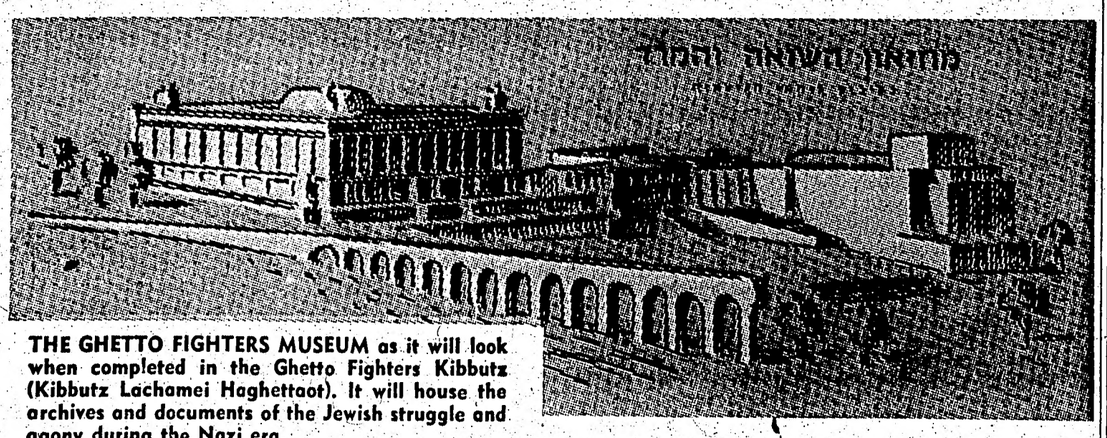
We therefore call on you, our brothers. Together we mourn our yesterday. Unified in our Jewish destiny we remember what has been, and look, with trembling hearts to the future: It must never happen again. In this building we want to embody the Jewish hope for a better tomorrow, a more secure future for ourselves and our children. And should it become necessary, we vow to give determined resistance to our enemies, whoever they may be, in every corner of the world.

With warmest regards,
from myself, Tzivyah and the whole group who share in this great work,

YITZHAQ ZUKERMAN



A COMPLETED WING OF THE GHETTO FIGHTERS MUSEUM is shown above. Official ceremonies opened this Wing on May 5, 1959. In it are housed historic materials that memorializes the tragedy and the survival struggle of the Jews in Nazi ghettos and concentration camps.



THE GHETTO FIGHTERS MUSEUM as it will look when completed in the Ghetto Fighters Kibbutz (Kibbutz Lachamei Haghettaot). It will house the archives and documents of the Jewish struggle and agony during the Nazi era.

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If you have the patience I do not possess perhaps you can have this malfunction corrected. In the meantime what's your best offer for this $8,268.00 irritant?

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THE HISTADRUT DINNER

TOWARDS GREATER UNITY

The annual Toronto Histadrut Dinner on Sunday will focus the attention of our Community upon one of the most important movements in modern Jewish history.

There was a time when the Israeli Trade Union movement (Histadrut) was involved in political controversies and ideological battles. No one ever denied the great contribution of the Histadrut to the upbuilding of the Jewish homeland. Many however disagreed on Histadrut's role in the political life of Israel. Now when Histadrut enters its 42nd year, as a great constructive force in the Jewish National Home, the opposition has vanished completely. Only last week the majority of Herut, the "traditional" opponent of Histadrut, voted to liquidate its own labor union and join Histadrut.

The grave problems now facing the State of Israel are contributing to a new sense of unity among the people dwelling in Zion. This national solidarity is also noticeable in the Diaspora where all of us feel the urgency of greater unity.

SEASON'S POLEMICS

DISSENSION IN THE WEST

Whenever the touchy subject of Christmas carols in the schools arises, Jews (including those in leading positions who should know better) seem to lose their sureness of touch and run for cover.

The most recent case of confusion arose when Prof. Werner Cohn of the University of British Columbia complained to the Vancouver Civil Liberties Association that non-Christian pupils are suffering the loss of religious freedom in public schools where such religious holidays as Christmas are observed.

Immediately Jewish leaders were quoted in the press with disavowals, repudiating Professor Cohn. William Gelmon, president of the Jewish Community Council of Vancouver, said he was "certainly not aware of discrimination against Jewish children in Canadian schools."

"There is little of this thing in Canada", agreed Dr. Harry Stein who is Professor of Education at UBC and also Canadian Jewish Congress chairman for the Pacific Region.

The difficulty about commenting upon these statements is, they may be reported incompletely. As they stand, they are guilty of too quick and easy a repudiation of Dr. Cohn's complaint.

Allan Goldsmith, a Vancouver B'nai B'rith president, expressed himself more appropriately. "There was nothing wrong with Christmas parties and carols in schools," he said, "so long as the right of Jewish children not to take part is respected. I am not aware that this right is violated in this country."

The most sweeping statement from a West Coast Jewish source on this matter is from Sam Kaplan, **Jewish Western Bulletin** editor, who in a signed editorial after questioning the wisdom of Prof. Cohn's remarks, went on to say:

"The majority, through its right of numbers, assumes the privilege of maintaining a Christian society with Christian-oriented schools."

By this statement, whatever one may think of the wisdom or discretion in raising the "Christmas carol" issue, our colleague Kaplan indicates he is quite out-of-step with not only Jewish thinking but general thinking on this subject. Ironically, he says this in British Columbia where the public schools are less "Christian-oriented" than in any other Canadian province and where religious instruction is not given in the public school system.

Whatever Sam Kaplan may say about the inevitability of Christmas pervasiveness in the school and out of it (and many of us will agree with him on it), to give a **carte-blanche** to a Christian orientation for the school system is counter to the whole tradition and trend in the development of public schools in Canada; and it is astonishing that he so glibly should make a statement whereby implications turn our children into "second class" pupils.

ARGENTINE ASSURANCE

ROCKWELL IS UNWELCOME

An assurance that the Argentinian Government and people would not welcome any application by George Lincoln Rockwell, or anyone else, to hold an international Nazi congress in Argentina was given by Ambassador Mario Pico, Argentinian representative at the United Nations, to the World Jewish Congress in New York. This assurance was given in response to a statement by Dr. Maurice Perlzweig, who expressed the hope the action of the British Government in expelling Rockwell would be followed by all other countries.

Dr. Pico restated his Government's and nation's repudiation of the actions of Tacuara, a movement that he described as a group or irresponsible adolescents. Such activities were in open conflict with the Argentinian way of life.

Dr. Maurice L. Perlzweig, expressed appreciation of Ambassador Pico's forthright repudiation in the Third Committee of the UN General Assembly of the suggestion that Tacuara was in any way representative of Argentine or South American opinion. The Saudi Arabian representative who had called for support for Tacuara and similar movements was well known as an old associate of the ex-Mufti of Jerusalem who had supported Hitler in his effort to annihilate the Jews of Europe. While Jews did not attach too much importance to what any pro-Nazi might say, silence might have been misconstrued by representatives of new member states in the U.N. Ambassador Pico had rendered a service both to Argentina and humanity by his clear and forceful repudiation.

This official act, which had been welcomed by Jewish communities all over the world, had reinforced their belief that an old tradition of democratic values still had an important part to play in the period of trial which faced Argentina, as indeed much of South America, in the months which lay ahead. A conference which Dr. Goldmann and he (Dr. Perlzweig) had with General Aramburu recently had left them with the strong impression that these values would continue to play their part in the effort to build a sound and peaceful future for Argentina on the basis of a constitutional and democratic regime. General Aramburu's own record was a demonstration of the vitality of the democratic tradition in difficult times.

In these circumstances, Dr. Perlzweig said it was the duty of other governments to do what was in their power not to permit subversive influences from outside to complicate and bedevil an already difficult situation. Great quantities of racist literature of the most venomous kind were being shipped to Argentina by the racist lunatic fringe in the U.S. This was being brought to the notice of the appropriate American authorities.

As for the proposal to hold a Nazi congress in Argentina, Dr. Perlzweig expressed the hope that the Argentine Government would deal with it as had the British. Rockwell had succeeded in entering Britain to support what was plainly an effort to subvert democratic institutions, and he had been promptly expelled. There was no country in the world more reluctant to limit freedom of movement and freedom of propaganda than Britain. What the British Government had done in this respect constituted an example which Dr. Perlzweig and his colleagues suggested might usefully be studied by all other governments confronted with the same problem.

In the course of his remarks, Dr. Pico referred to the role of the descendants of the rural Jewish communities established in Argentina at the end of last century, who became so well integrated in the fabric of Argentina's life as to be known as the 'Jewish gauchos' (the Argentine cowboys). The Argentinian diplomat recalled the names of distinguished artists, writers and politicians who were descendants of these early settlers.

It seems that finally, the Argentine government has realized the danger of its Nazi imports.

VICKY IN NEW STATESMAN, LONDON

Dateline: NEW YORK

By Trude Weiss-Rosmarin

Conflict

The National Conference of Christians and Jews got off to an early start for the season of community conflict over Christmas observance in the Public Schools. Half a year ago it devoted an entire issue of its "Background Reports" to the religious strife which mars the harmony of many U.S. communities during the depth," the publication presented the case history of a community in the throes of the "December conflict," so as to impress upon Jews what "not" to do when the public schools which their children attend stage Christmas celebrations.

"The Public Schools of Hamden, like most of those throughout the State of Connecticut, have included Christmas observances in their regular education programme,' "Background Reports' notes. For example, children in the elementary grades are encouraged to draw nativity scenes, while the older students take part in Christmas pageants and carol singing. Jewish children, however, are not required to participate. As a concession, the Hamden schools — and this is true of most school throughout the country — offer appropriate Chanucah activities in which Christian children may participate if they wish.

This "modus vivendi" provided for an uneasy peace until, on November 10, 1961, the New Haven (Connecticut) Jewish Community Council protested against both types of religious observances. Invoking the First Amendment to the Constitution, which decrees separation between State and Religion, Rabbi Richard Israel, Chairman of the Jewish Community Relations Committee asked the school boards in the five municipalities of New Haven to "join with us in abjuring any forms of public sponsorship of religious exercises, celebrations and festivals within America's public schools" and "to guard with scrupulous care the wall of separation between Church and State erected by the founding fathers of this republic and incorporated in its fundamental law."

Most of the New Haven area school boards ignored Rabbi Israel's letter. The School Superintendent of Hamden, however, sent a "memo" to the schools under his supervision to "play down" the religious aspects of their Christmas observances

Swastikas in Connecticut

A few days later, "Columbia", the official publication of the Knights of Columbus, with editorial offices in New Haven, noted that "among the vanishing arts is the useful one of leaving well enough alone" It went on to lecture those Jews who do not appreciate what Christmas means to the vast majority of people in the U.S. In the meantime, popular indignation in Hamden seethed to a pitch of excitement. The explosion occurred at the December Board of Education open meeting which attracted an unprecedented crowd of about 650 persons. According to a report in the "New Republic", it would be fair to compare the crowd "to a mob in Munich under Hitler or a White Citizens Council meeting in Atlanta." When one man stated that he was a Jew, he was shouted down and told: "Go home! We do not want your kind here!" Another Jewish citizen was told: "I can tell by the nose on your face that you're a Communist kike."

The end of the "Hamden Affair' was that the order "to play down" the religious aspects of Christmas observances was rescinded and, as the "Hamden Chronicle" put it, the town was 'shattered as never before in its history." Swastikas were painted on the exterior and the interior of the high school, and on some of its blackboards appeared the legend: "What Eichmann started, we'll finish." Jewish merchants received postcards threatening them with a boycott, and there were numerous other "incidents."

The post mortem

After the damage was done, the Anti-Defamation League, compiled a "study." It ascertained that "Hamden is no more antisemitic than any other community in the area" and that relations among various religious groups had been "average or better than average." Unfortunately, however, the A.D.L. did not deduce any lessons from its findings. As for the National Conference of Christians and Jews, it recommends discretion. "Background Reports" counsels: "If a Jewish organisation is determined to issue such a resolution (protesting against Christmas and Chanucah observances in the Public Schools) the major emphasis should "not" be placed on the legalistic aspects of the principles of the separation of Church and State." The New Haven chapter of the American Civil Liberties Union suggested that instead of placing Jewish protests against Christmas observances on the front pages of the newspapers, "a committee comprising a rabbi, priest, and minister should be asked to study the situation in the community and recommend a policy for adoption by the Board of Education."

"Christmas revisited"

In a widely, dicussed sermon, Rabbi Maurice Davis of the Hebrew Congregation of Indianapolis, Indiana, stated last December: "America is not a Christian nation. It does not have a State religion." This is "officially" correct. "Unofficially," however every city, town, and hamlet has an "official" Christmas tree, in keeping with established custom, and the President lights "the national Christmas tree" at a special White House ceremony.

As for the "Wall of Separation" between Church and State, Thomas Jefferson, its staunch builder, who coined the expression, was guilty of breaching it. During his term of office as Rector of the State University of Virginia, he enforced compulsory Protestant chapel and invited other religious bodies to establish "schools for instruction in the religion of their sect" at the State University.

The Lubavitcher Rebbe — Rabbi Menachem M. Schneerson — recently published a vigorous defence of non-denominational prayer in the public schools. Many U.S. Jewish religious leaders hold that non-denominational prayer may be the most effective means of keeping denominational prayers, such as the Lord's Prayer, out of the Public Schools. As for the syncretism of sharing religious holidays in school by placing the Menorah beside the Christmas tree and singing Maoz Tsur in rotation with Silent Night, as the National Conference of Christians and Jews suggests, it is as unpopular with Jews as it is with Christians. "December Community Conflict," therefore, seems destined to continue.

(Copyright The Canadian Jewish News & JCNFS)

In Memoriam

FOREVER

By H. LEIVICK

The world grasps me in hands that wound,
and bears me to fire, and bears me to auto-da-fe;
I burn and I burn, and I am not consumed.
I rise up again and go on my way.
I walk through factories and fall under wheels,
I split open machines with the strength of fresh day.
like new building ground, I lie prone under heels.
I rise up again and go on my way.
I harness myself in the gear of a horse,
and over me lashes a rider in rage;
like a sharpened plow through the earth I course.
I rise up again and go on my way.
I sow my songs as kernels are sown;
they shoot up, they flourish, like cornstalks and hay;
but I, like a twisted thorn, lie alone.
I rise up again and go on my way.
I live in a prison. I break open the door,
the freed man treads on me to meet his glad fate,
and leaves me lying in blood on the floor.
I rise up again and go on my way.
My clothing bloodied - my feet can scarce crawl,
I come with love of anguished yesterdays;
I come to a hovel, on its steps I fall.
I rise up again and go on my way.

H. LEIVICK, modern Yiddish poet, died recently in New York City at the age of 74
English version by Sarah Zweig Brodsky

letters to the editor

Toronto's Central Fund

Dear Editor,

I should like to thank you most sincerely for the editorial and coverage of the Annual Meeting of the Central Fund for Traditional Institutions. I am very happy to acknowledge that your coverage regarding the Central Fund now and in the past has always been very fair.

Permit me, however, to make one correction. In the last paragraph of the editorial you give the membership of the Central Fund as 130; actually in 1962 we had 225 members. You will note in the section "contributors" on page 4 of the enclosed annual report that the Central Fund started out in 1959 with a contributing membership of 128 which was increased to 139 in 1960, 172 in 1961, and to a new high of 225 in 1962. This reflects a steady growth which we hope will lead eventually to a membership of many hundreds.

As a matter of fact, we have already opened the 1963 Central Fund campaign with 20 new gifts, and indications are that we may reach the 300 figure by the end of the ensuing term. We have no doubt that the periodic reports which we hope to submit to the Jewish community of Toronto on the continuing development of the Central Fund program will result in an ever broader acceptance of this unique concept of "Tzedakah" in a dignified and organized manner.

(Kurt E. Weinberg)
Executive Secretary,
Toronto. Central Fund.

TRADITIONAL TORCH

Jerusalem, (JCNS) The traditional Hanukkah torch was carried Sunday by over 2,500 runners in relays from Medi'n, site of the graves of the Maccabees, by members of young Maccabi, the Israeli Sports said.

One torch was carried to President Ben-Zvi in Jerusalem. A second went to Mrs. Vera Weizmann, in Rehovot, while 36 others were carried to several points throughout the country.

Beersheba was included in the torch relay for the first time this year. From there it was taken to Elath where it was received by the mayor at a special ceremony.

The runners were recruited from among members of the Maccabi Sport Club and Young Maccabi.

SERMON OF THE WEEK

Approach Near!

Then Judah came near unto him. (Genesis XLIV 18).

The moment when Joseph revealed his identity to his brethren provides one of the most moving scenes in the Bible. The confrontation is charged with elements whose poignancy neither the passage of time nor familiarity with the story can abate: fraternal love turned to deadly animosity, tragedy only just averted, a father's inconsolable grief, the torturing memory of a heinous crime — and then the wondrous light of brotherly forgiveness suddenly breaking through the clouds of remorseful sorrow, bringing healing to old wounds, and transmuting former hates into newfound fellowship. Truly an immortal story.

But on closer scrutiny the narrative of Joseph and his brethren is seen to be more than an evocative tale of long ago. "Au fond" it is timeless. It belongs to all the ages of history, bygone and still unborn. It tells not of a single family, but of the universal brotherhood of all mankind, with its countless Josephs hated and sold into bondage. Only the conclusion is not always so happy. All too often the dénouement is stark tragedy for Joseph or bloodthirsty retribution for the brothers.

In this recurring episode there is a challenge. What is it that divides human beings? An Iron Curtain? No. The iron partition exists only in our minds. God made us brothers: He created us all in His Divine image; He is our Father. But the envy of men sow hatred; irrational prejudices breed monstrous fears. It is these that create barriers of hostility; it is these that explode into the terrors of war. Not without significance is the fact that the people that gave the Joseph story to the world has been treated through the ages as the Joseph nation. The gift of the Bible and ten thousand subsidiary contributions to civilisation were rewarded with exile and massacre, with the blood-libel and Hitler's incinerators. But if the Jew was the victim "in excelsis" he was not the only one. Unbrotherliness is a universal malaise. Persecution begets persecution; one despotism succeeds another; war follows war. Will the dread tale never be told, the agony never end?

Only one solution exists to the problem; it is specified in our Sidra: "Then Judah came near unto him (Joseph)". The act of drawing near, the approach wrought a miracle. The Egyptian became a Hebrew, the tyrant turned into a brother. The incubus of human relationships has ever been the tendency to flee from our fellow beings. Racial and cultural differences estrange us; nationalism divides; colour segregates. In the name of Heaven, let us stop running away from one another. "Approach!" is a categorical imperative. There is a bridge if we but seek it. Our common humanity transcends all our divergences. In God's abounding love all our diversities are integrated into a sublime unity.

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HEBREW DAY SCHOOLS

"Your son studied at the famous Telzer Yeshiva for seven years, yet he does not know by heart the time of candle-lighting on Fridays?" This question was posed by a lady visitor to the mother of a Yeshiva student who is presently a member of the Beth Din in London, England.

This odd incident illustrates the distorted image which even an orthodox woman of the old world possessed regarding the course of studies in a great talmudical academy.

One should not be surprised, therefore, to find on this continent gross misconceptions concerning the Hebrew Day Schools and Yeshivot, amongst many present leaders of the American Jewish community. This partly is the result of sheer ignorance because many professionals have grown up with very little Jewish education. Yet we must place the negative atttitude towards intensive Hebrew education **mainly** upon the memories of long, tedious hours spent in the Hebrew afternoon schools of twenty years ago. These memories seem to suggest that, in the present Day Schools, the tediousness of drill work in Siddur and endless exercises in grammar is all the more aggravated.

That such a distorted picture of what transpires in our schools is not conducive to a sympathetic attitude towards the Day School is readily understandable. A survey of the financial assistance given to Day Schools by local "federations" from coast to coast proves that the Day School does gain continuous support from these "federations." The tempo of this progress, however, is extremely slow. The result is: our great Yeshivot and Day Schools are kept alive by individual effort and independent fund-raising affairs, thus **bypassing the organized community.**

In the face of this situation, one wonders why our educators and leaders did so little, until recently to 'sell" our Day School to the leadership of the Welfare funds. It may be that the growing interest in Jewish education in general, and the phenomenal growth of the Day School movement in particular, convinced the schools that no need existed anymore to "sell" the Day School to the people at large.

We, in Toronto, have been extremely fortunate because our local leadership possesses a feeling of urgency regarding the preservation of Jewish education. Since the economical conditions in this country have become less favourable, however, the educational budget meets with a progressively stiffening resistance. This has detrimental effects. It tends to discourage educational leaders from striving for further qualitative progress and it will—if not checked in time—reverse the healthy trend of rising efficiency in Toronto's good schools.

One feels, therefore, that there is a definite need to enlighten the leadership of this city, and the public at large, in regard to what is taught and accomplished in these schools that aim at maximum Jewish education.

Eitz Chaim Day School certainly is representative of a school with maximum Jewish education. Its qualitative growth has been an outstanding one and its curriculum has been obtained by more than one-hundred-and-fifty principals of American Day Schools. From the large number of its graduates (numbering between 50 and 60 each year) over 90 per cent go on to Yeshiva high schools and Beth Jacob high schools. Their records show excellent progress in their new schools, in **both the Hebrew and general studies.**

A child starting in pre-school is soon at home in its warm Jewish atmosphere and, when entering grade one, has a solid grounding in Hebrew. Already in grade two "Humash" is started. No abbreviated texts are used; still the children enjoy learning fully two **sidrot** from the source. In grade three the child starts with **Rashi** and the early prophets (Joshua); in grade four he/she is ready for **Mishna** and learns from six to eight chapters, part of which contains the classical commentary of Bartenora.

Do the children find these studies difficult? This would be the case if the teachers did not make full use of all means with which modern methodology provides us. Furthermore the pupil's Hebrew vocabulary is built up in such a way, that mastering the text becomes a pleasure to the student rather than a tedious task.

In grade five our student is introduced to the study of Gemorrah, the classical subject of Jewish learning and wisdom. There apparently is no need for spoonfeeding; the text does not consist of easy-made selections. From the start he learns the second chapter of Bavy Metsiya right from the source.

Through grade six and Junior High School, the number of hours given to Talmud is continuously increased. In grade seven, a beginning is made with the braintrust-commentary, the **Tesafot.** At the same time the study of the great prophets (Jeremiah in 7, Isaya in 8, and Ezechiel in 9) begins. In these grades, a selection of the minor Prophets and the greater part of the Psalms and the **Megillot** are studied as well.

In grades 8 and 9, the "Early Prophets" are studied a **second time,** so that the teachers are able to discuss the biblical history, with the students, on a more mature level.

Since it is the aim of the school to combine the best of the modern Day School with that of the classical Yeshiva curriculum, one cannot afford to neglect the study of Hebrew literature, Jewish History and geography of Israel on the junior high level.

Naturally such a complete program of studies cannot be accomplished in 15 hours per week, hence an increase to 25 hours per week (as is usual in the American Day Schools) became a necessity.

One wonders whether Canadian pupils can accept the "burden" of such a maximum program on the junior high level at a time when the demands of the general studies grow considerably. In Eitz Chaim, French is begun in grade 7; Latin, in Grade 9 etc. Are the students, therefore, under strain —physically and mentally;

One needs merely to see the boys at sports, at the "competitions" in baseball and soccer, to become convinced of their healthful vitality. Many find time to join the band, choir, science-club and other activities, organized by the student Council.

The Hebrew Day School proves what we knew all along and what educators on this continent finally became convinced of—that the American youngster suffers from **under-education,** that it is beneficial to the mental health of our boys and girls to study much more than they are accustomed provided, of course, there is sufficient attention given to sports, physical training and extra-curricular activities in general.

Proof of the favourable climate in the junior high is the fact that an uncommon high percentage (90%) of the graduates choose to continue at Yeshivah and Beth Jacob high schools, which carry a maximum educational Hebrew program.

Many parents of potential Day School pupils ask: "Do all the pupils of Eitz Chaim come from orthodox homes?" The answer is: "No!" A substantial number of parents consider themselves "non-observant." Still, in the principal's office there have been no problems with "non-observant" parents of "observant" children. (By the way, this fact explodes another prejudice regarding Day Schools of this type—the supposed danger of estrangement between the non-observant parent and his child).

* * *

In conclusion, one should state that the children entering the yard of the Eitz Chaim Day School every morning come from all strata of Toronto's Jewish population. Consequently the Day School is not the responsibility of any minority group, but that of the whole Jewish community. Moreover, the Hebrew Day School is a most vital factor in the struggle for survival of the Jewish community outside of Israel.

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BULLETINS

ANTISEMITISM IN SCHOOL PAPER

Dusseldorf, W. Germany. (JCNS) Antisemitic articles published recently in a newspaper produced for students at a Muelheim secondary school have brought a strong protest from the organisation of Jewish communities in Northern Rhineland.

As a result of their representations to the Ministry of Cultural Affairs in North-Rhine Westphalia, a spokesman for the school said that the editor of the newspaper, an 18-year-old boy, had been advised not to publish the articles but had not heeded this advice. He now realised that he had made a gross error.

NEW HISTORY OF THE KHAZARS

Moscow, (JCNS) A new history of the Khazars is to be published by the Soviet State Publishing House early this year. The author, M. Artamonov, is a leading Soviet historian and Professor of Medieval History at the University of Leningrad.

He is stated to have worked on this volume for more than fifteen years. During that time he has unearthed many sources of hitherto unknown data about the establishment and destruction of this Judaic State which for 200 years flourished on the Volga, extending westwards as far as Kiev.

It was in the eighth century that King Bulan of the Khazars and 4,000 of his nobles accepted Judaism. His successors ruled the Khazar people till the end of the eleventh century.

Professor Artamonov has been recommended for the Lenin Prize for his work on the Khazars.

LIBERALS MEET IN ISRAEL

Jerusalem, (JCNS) Delegates from 13 countries will be attending the Liberal International Conference which opens in Tel Aviv on Thursday.

The theme of the conference, which lasts two days is "The outlook for Liberalism with special reference to the newly independent countries." Britain is sending ten delegates and other countries participating include Germany, the Congo and South Africa.

BROTHERS ALL

By RUTHIE

The Russians were the first to discover America and the first to launch successfully the Sputnik — so they say. Now, to top it off, their Communist-brethren, the Chinese, lay claim to Sholem Aleichem as their own.

At least thirty of Sholem Aleichem's best known stories have been translated into Chinese; research papers, monographs and essays about his work have appeared recently in Chinese magazines.

In a letter (which contains this information) from the Chinese Writers Union to the Soviet Yiddish magazine, *Sowietish Heimland,* the writer requests all of the author's works which have been translated into Russian. The letter explains the Yiddish writer's popularity thus:

"Sholem Aleichem is considered to be one of our writers."

* * *

Nu, 'siz untz goot (we have it good)! When Sholem Aleichem was alive, I'm sure no one questioned the validity of his birth to Jewish parents. Now I wonder whether he's turning over in his grave because the Chinese are considering him theirs. Well, that's the price you pay for immortality — everybody owns you, even posthumously.

* * *

I wish I knew what the Chinese plan to do with Tevya, Sholem Aleichem's beloved fictitious character. Will he become a second Confucius, filling the bellies of about eight-hundred-million people with homey philosophy?

"Starve today; nobody eat when dead anyway."

* * *

They're shrewd, these Chinese. They know a good thing when they see it. How much do you bet that their next adopted son will be Hayim Nahman Bialik, national Jewish poet? With him they'll acquire a new national anthem, Bialik's *nigun* (melody).

They talk in sing-song fashion. It would be natural for them to stand at attention and lustily sing, *la,* la la la, la la la la, la *la,* la la *la la.* And with an added bonus — no "r's".

Which brings us to the swapping business. Along with chicken chow mein, Americans consume gobs of *flied lice.* Since the letter "r" is a Chinese hazard, these venerable people, in return, probably will lean towards Jewish cuisine. With "l" their favorite letter, it is reasonable to assume that *cholent, kugel* and *latkes* will become Chinese delicacies.

* * *

I, for one, am for it. Bearing in mind, "a dog licks the hand that feeds it," it is possible that our lowly *cholent, kugel* and *latke* could be the weapons which would turn the Chinese from the *Lussians.*

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by HARRY GOLDEN

TAGORE AND SHELLEY

In one of my columns, I discussed the decision by the United States Supreme Court against the use of the New York State Regent's prayer in the public schools.

I said it was amusing that the entire country was up in arms over a Pantheistic prayer written by the Hindu Humanist, Rabindranath Tagore. The portion of the poem I quoted, and attributed to Tagore, was, however, from "Adonais," Shelley's elegy on the death of Keats.

He is made with Nature; there is heard
His voice in all her music from the moan
Of thunder, to the song of night's sweet bird;
He is a presence to be felt and known ...
Which wields the world with never wearied love,
Sustain it from beneath, and kindles it above ...

I apolgize for the error and indeed have apologized a few hundred times. Having said that I wish to record a happy result. The mail about this was the largest I've received on any column I've ever written. It exceeded the mail that came to me after my "eggplant" column. The reason? Perceptive school teachers around the country. At least three of them read the column to the class, told them about the error, had them look up Shelley's poem, and write me a letter about it.

I made the error because I was reciting Shelley's "Adonais" and thinking of Tagore's poem, "Gitanjali," for which he was awarded the Nobel Prize in 1913:

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and His garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil ...

Come out of thy meditations, leave aside the flower and incense! What harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and in the sweat of thy brow.

In his work, "Sadhana," written also in 1913, Tagore seems to address himself explicitly to the Chinese invasion of India in 1962:

"Indissolubly united are actions and life. We Indians are inclined to contemplation and averse to action ... But true freedom does not consist in losing oneself in inertia."

(Copyright, The Canadian Jewish News, & Harry Golden, 1963)

HUMAN RELATIONS

Support of In-Laws

DR. ROSE N. FRANZBLAU

QUESTION: My mother-in-law, 62, was widowed five years ago. She now lives with a daughter. A son contributes the major portion of support and I a minor portion. The son-in-law with whom my mother-in-law lives doesn't give any cash. But I think his is the greatest contribution.

My mother-in-law maintains a car, plays cards four nights a week, visits friends, sleeps over at our home and the son's weekly. She is modern, well-dressed and goes to the beauty parlor weekly. But she never worked, claiming she couldn't get any job.

She just received her first Social Security check. She suggested that if I continued to contribute, she could buy a new car. I suggested it would be improper to buy a new car and be supported.

My sister-in-law just wrote my wife, asking us to pay $10 a week extra, alleging that it cost that much since her mother moved into her house. We are all comfortable financially. My sister-in-law was "stunned" when I rejected her request. She told me the consequences might be severe.

Am I being selfish and obstinate? Shouldn't she stop going to beauty parlors, maintaining a car, going out, etc.?

ANSWER: Brothers and sisters sometimes use a parent to get even with each other for past competitions which they lost.

Persons who were never able to express such angers and hostilities in childhood may still find it impossible to express resentment to parents in adulthood. In circuitous ways they take out on a mother-in-law what they still cannot do to a mother. The onus for in-law problems usually falls on the heads of the parents-in-law, but, just as frequently it is the children-in-law who create them.

What they cannot give to their mothers in love, they take out on their mothers-in-law in anger and resentment.

* * *

Some people give only in great emergencies. They rationalize their stinginess in the normal periods by being readily available in times of severe illness or tragedy.

There must have been a need on your part to rationalize your unequal participation. Now, with your mother-in-law's desire for a new car, all your rationalizations and excuses for not giving more have been given some validity in reality.

The threats that the other daughter is now issuing are probably just attempts to frighten you into doing what you should have done all along. Unfortunately, she has allowed herself to be pulled into the tug-of-war over her mother.

* * *

The independent, full life which your mother-in-law built for herself since she was widowed should be a source of satisfaction to her whole family.

At 62, she is evidently a healthy woman, full of vim and vigor and the joy of living. For all this, you should be very grateful.

You can be sure that a sickly and dependent person of this age would be much more expensive to take care of and support.

Apparently, money is no object. Since this is the case, you probably can afford less not to give than to give.

(Copyright, The Canadian Jewish News & N. Y. Post)

— Keep Smiling —

PERFECTION

Shadkhan: So what do you think of the girl I introduced you to?

Suitor: I can't exactly say I'm crazy about her. She has too many imperfections.

Shadkhan: For instance?

Suitor: Well, for one thing, she limps.

Shadkhan: You call that an imperfection? Other husbands would feel lucky to have such a wife. Why, with one leg out of commission, she would be unable to run after you.

LOGICAL ANSWER

A feast was arranged by the mayor of Berlin, to which many dignitaries of the city were invited, including distinguished representatives of various religious denominations. The great philosopher, Moses Mendelssohn, was among the guests, and in accordance with the spirit of the event he was seated next to the Catholic Bishop. Pork was served.

"When will you eat that?" asked the Bishop.

"At your wedding, sir," replied Mendelssohn.

WHAT A LIFE!

The Jew came before the commissar to dispose of some legal business.

"How old are you?"

"Forty."

"Let me see your birth certificate,' said the commissar.

After looking at it, he added: "According to this document, you are not forty, but fifty."

"Your Honor," snapped the Jew, "did you expect me to count the last ten years as part of my life?"

KNESSET DEBATE ON TV

Jerusalem, (JCNS) The Knesset last week began a debate on the Rothschild Group's offer to finance educational television in Israel.

The Cabinet, at its last meeting, renewed its discussion on the matter but was still divided on whether to accept the offer.

TORONTO'S NEW UJA DIRECTOR

Ray D. Wolfe, Campaign Chairman of the 1963 United Jewish Appeal of Toronto this week announced the appointment of Bert Adams as UJA Campaign Director. Mr. Adams was for 11 years associated with the United Jewish Appeal of Greater New York, and most recently, assistant director of development of the Urban League of Greater New York.

Mr. Adams has also been involved in development and fund raising activities of Albert Einstein College of Medicine and the Jewish National Fund.

"Mr. Adams comes to us with an excellent record of achievement in community projects," said Mr. Wolfe, "and we are pleased to have him with us in Toronto."

RECIPE OF THE WEEK

BRANDY RINGS

1 1/3 cups butter
¾ cup sugar
3¼ cups flour
3 tablespoons brandy

Mix all ingredients and work until smooth. Transfer dough to a floured baking board and roll out to less than ¼ inch thickness. Cut in strips about ¼ inch in width, and twist two together like twine. Form into rings. Place on baking sheet and bake in a moderate, 350 degree, oven until golden — about 10 minutes. Makes 75 cookies.

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Toronto Synagogue News

BETH JACOB
• **Rabbi Dr. Moses J. Burak,** spiritual leader of Beth Jacob Synagogue, will address the Brotherhood on Sunday, January 6th. His topic will be: Implied Warranty in the Jewish Law of Sale.... A Study of Jewish Business Ethics in the Talmud.

BAIS YEHUDA
• A memorial service for the late **Sam Levy,** honorary vice president of the Bais Yehuda Congregation, and his parents will take place at the synagogue Saturday morning, 9:30 am., January 12th. Kiddish will follow in the banquet hall.

ADATH ISRAEL
• The third **Rosh Chodesh U.S.Y.** seminar will take place on Sunday, January 6th, 3:00 pm., in the Oval room of Adath Israel Synagogue. **Rabbi E. Schild,** spiritual leader of Adath Israel, will lead a lecture discussion on: The Greatness of Yehuda Halvei.

SHOMRAI SHABOTH CONGREGATION
• On Saturday, December 29th, a dedication and special mention were made at the Shomrai Shaboth Synagogue of the following names for whom bronze plaques were added in memory: **Rabbi Joseph Weinreb, Rebetzin Freida Weinreb, Mary Dunaj, Herman Dunaj, Charles Kreiger, Mary Kreiger, Lyla Faith, Moses Zupnik, Zissl Zupnik.**
• A children's Hanukka party was given recently by the **Sisterhood.**
• On Saturday, January 5th, **Youth Shabbos** will be observed at the Synagogue. The entire service will be conducted by the youth.
• The following are newly elected officers: **C. Schwartz,** honorary president; **Paul Edell,** president; **C. Frelick,** vice president; **Nathan Schwart, David Schmertz, H. Bassen,** treasurers; **Aaron Frankel,** financial secretary; **C. Krohn,** recording secretary; **Meyer Bochner, H. Scheinhorn,** gaboim; **Paul Edell,** chairman Chevra Kadisha; **L. Bochner, H. Heller, C. Snitman, L. Tolchinsky,** trustees.

HEBREW MEN OF ENGLAND
• At a formal installation dinner held recently by the Hebrew Men of England Congregation at Viewmount Center, the following officers were elected for the 1963 term of office: **Paul Rubin,** president; **Leo Back,** vice president; **Al Tobe,** treasurer; **Harry Moscoe, Q.C.,** First trustee; **Sydney Himel,** second trustee; **Isadore Gollish,** third trustee; **Harvey Jacobson,** membership chairman; **Dr. John Goldberg,** constitutional; **Samuel Gwartzman,** publicity; **Harry Greenspoon,** liason; **Leo Szigeti,** budgeting; **Sonny Fruitman,** finance.
• Sod-turning ceremonies for the new $2,000,000 structure will take place about March 1st.

HOLY BLOSSOM
• At a **Sisterhood** luncheon meeting of Holy Blossom Temple, to be held Tuesday, January 8th, 1:00 pm., **Mr. Robert Weaver** will review Alan Drury's book: A Shade of Difference.
• At a brunch held recently, **Rabbis Plaut and Bobrow,** spiritual leader and assistant rabbi respectively of Holy Blossom Temple, met with college students home for vacation.
• Those responsible for having helped raise **Sisterhood's "Project '62"** to $10,055 are: **Rose Sandler, Else Landauer, Marilyn Stutz,** chairmen; Mesdames **George Donnenfield** and **H. Samuels,** treasurers; Mesdames **Sol Alter, Oscar Albert, M. K. Bochner, J. B. Crangle, J. Davis, Sylvia Davis, Irvine Dickler, I. B. Freeman, S. B. Fainstein, S. S. Fromkin, A. Goldblatt, J. V. Gould, S. H. Greenwood, H. Kolin, S. Z. Lippman, R. Lyon, G. A. Pollack, H. S. Sager, Carl Stone, J. M. Shain, M. Sniderman, R. J. Slan, Isadore Smith, S. D. Solway, J. V. Young, conveners;** Mesdames **W. Anshan, L. Applebaum, H. Brown, S. Bregman, K. Breuer, I. Berg, K. Bald, M. D. Brodey, D. Black, S. Borshay, H. Colman, S. Chernin, M. Collins, F. Cotton, N. Casselman, C. Chaplin, H. Denaburg, L. Danson, D. M. Elsen, M. Fields, S. Frankel, J. Fedder, M. Freedman, D. Freeman, L. N. Greene, A. Goldhar, H. Gold, L. Golant, M. Glicksman, L. Herman, S. M. Harris, J. Hoffman, A. Hutter, N. Hillsberg, Paul Henry, Philip Henry, A.M. Hutner, S. J. Hellen, I. Izen, M. Karry, J. Klyman, Ira Kaplan, S. Kay, H. Krugel, S. Lerner, Ada Levy, S. Leibel, A. M. Lurie, H. E. Leslie, L. Labow, L. Libman, S. Lean, M. Lieberman, J. Lederman, B. Manson, J. Marin, J. S. Newman, H. Noble, J. Nowack, B. Porter, S. Paulin, L. Papernick, S. Richardson, J. Rusonick, M. Rudy, D. Rafelman, H. Rosen, D. Raitblat, R. Reiken, H. Roher, D. Sweet, W. Sarner, J. A. Siegel, H. Sussman, M. Selznick, M. Simpson, W. Sniderman, M. Solway, M. Saunders, S. Salutin, Stanley Smith, H. Snitman, S. Shendroff, S. Snider, A. J. Truk, B. Vise, A. Wright, S. A. Wise, J. Wintrob, M. J. Weinstein, M. Warash, H. Weisfeld, Jack Young, C.L. Young, I. O. Zaid, S. Zalauf and H. Zener, captains.**

Mrs. J. J. Kirzner, parent council chairman; **Mrs. J. H. Barruch,** parent council co-chairman; Mesdames **W. Anshan, B. E. Barruch, I. Beck, N. Berdock, R. Berg, G. Cohen, M. Cohen, H. Dambrot, G. Gallen, H. Geller, P. Henry, H. Jacobs, G. King, A. Lang, I. Lightman, M. Marrus, M. L. Rapoport, A. Salinas, W. Sayles, I. Winston** and **H. Zener,** captains.

Shirley Fields received honorable mention. Prize winners at the October meeting were: Mesdames **S. Kaufman, L. Weinstein, H. Lichtenberg, Michael Sandler.** At the final draw on December 11th, winners were: Mesdames **M. J. Warner, H. Gold, S. Freeman, Paul Borins, Lottie Wolfson, H. A. Koretsky, I. Liberman, Lil Harris, M. Godfrey, A. Libman, S. Snider, S. Rosen, A. Caplan, M. B. Goodman, S. Osulky.**
• At a Brotherhood breakfast meeting on January 6th, **Rabbi** Stuart E. Rosenberg, spiritual leader of Beth Tzedec, will be guest speaker.

• TORONTO OBITUARIES •

ADELMAN, Rachel. On December 18th, late of Welland, Ontario.

APPELL, Sarah. On December 20th, late of 830 Briar Hill Avenue.

BROWN, Meyer. On December 21st, late of 556 Coldstream Avenue.

CRAVIT, Ruth. On December 18th, late of 91 Glen Rush Boulevard.

DICKLER, Sophie. On December 29th, late of 42 Cather Avenue.

FIELD, Irving. On December 21st, late of 15 Shallmar Boulevard.

FINE, Esther. On December 20th, late of 50 St. Annes Road.

FISHER, Pearl. On December 23rd, late of 35 Castle Knock Road.

FLEISHER, Rosalie. On December 26th, late of 184 Dupont Street.

FRIEDLAND, Brucha. On December 28th, late of 161 Baldwin Street.

GALITSKY, Philip. On December 25th, late of 289 Maxwell Street.

GODFREY, Sarah. On December 25th, late of 470 Coldstream Avenue.

GROSSMAN, Morris. On December 16th, late of the Jewish Home for the Aged.

GROSSMAN, Rose. On December 27th, late of 848 Shaw Street.

HARRIS, Esther. On December 19th, late of 11 Rosebury Road.

JACOBS, Charles. On December 17th, late of 415 Markham Street.

JACOBS, Fanny. On December 16th, late of 135 Portland Street.

KANOWITCH, George. On December 17th, late of 52 Hanson Road.

KELLERMAN, Charles. On December 20th, late of 30 Hotspur Road.

KERBEL, Manny B. On December 20th, late of 291 Oriole Parkway.

KRISS, Morris. On December 24th, late of 87 Burnside Drive.

LEWIS, Rose. On December 24th, late of 95 Burnside Drive.

LIPSKER, Bertha. On December 17th, late of 521 Mount Pleasant Road.

LIPHCHITZ, Joseph. On December 22nd, late of 2515 Bathurst Street.

LITTMAN, Bessie. On December 18th, late of 51 Spadina Road.

METZ, Lucy. On December 16th, late of North Bay, Ontario.

NYMAN, Rebecca. On December 26th, late of the Jewish Home for the Aged.

PERLMUTTER, Infant Roslyn. On December 21st, late of 780 Eglinton Avenue West.

RISEN, Rose. On December 23rd, late of 18 Robbie Ave.

ROSEN, Harry. On December 24th, late of 22 Alexis Boulevard.

ROSENBERG, Joseph. On December 28th, late of 497 Douglas Avenue.

SHIFF, Joseph. On December 25th, late of 21 Neptune Drive.

SHUB, Samuel. On December 15th, late of Timmins, Ontario.

SILVER, Ruth. On December 15th, late of 1996 Bathurst Street.

SINGER, Harry. On December 22nd, late of 1721 Bathurst Street.

STAR, Ida. On December 28th, late of 90 Shelborne Avenue.

SOUBERMAN, Joseph. On December 26th, late of 12 Dorchester Drive.

ZWEIG, Infant Debra Cheryl. On December 27th, late of 93 Neptune Drive.

Services arranged by Park Memorial Chapel, 508 Spadina Avenue.

HALMOS, Erno. On December 27th, late of 440 Winona Drive.

HARRIS, Mary. On December 18th, late of 4 Tayrow Road.

LEVINE, Samuel. On December 19th, late of 3882 Bathurst Street.

Services arranged by College Memorial Chapel, 331 College Street.

OBITUARY

ROSENBAUM

The death occurred Friday December 21/62, at The Anson General Hospital, Iroquois Falls, of, Mrs. Cecil Rosenbaum. Age 44. Survived by her husband Abraham, one daughter Cebea, two grandchildren, one sister and two brothers.

Interment was in Krugerdorf Hebrew Cemetery. Sheva private. In lieu of Flowers kindly donate to The Cancer Society.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145. 651 Spadina Ave., Toronto.

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ATTENTION!
JEWISH ORGANIZATIONS
NATIONAL STUDY COMMISSION ON THE JEWISH DAY SCHOOL

In conformity with a resolution passed at the last Plenary Session of the Canadian Jewish Congress, reading in part as follows:

"BE IT RESOLVED THAT

1) **the Canadian Jewish Congress establish a National Study Commission to explore ways and means of ensuring that the legitimate financial requirements of the Jewish Day Schools will be adequately met through the development of new sources of revenue;**
2) **that the Commission shall consider the advisability and feasibility of seeking support from public, as well as private sources, but having due regard to the divergent views that exist in the Jewish community on this question;"**

the Congress in the Central Region has set up its section of such a National Study Commission consisting of His Honour Judge Harry Waisberg, Mr. J. Sidney Midanik, and Mr. David E. Newman, Q.C. Congress is asking the Jewish community through its representative organizations to give serious consideration to this matter and, if interested, to submit briefs to this commission. The dates for the commission hearings will be announc 1 later. Individuals also may submit briefs

Those wishing to present submissions should advise Congress office in writing of their intention before January 31st.

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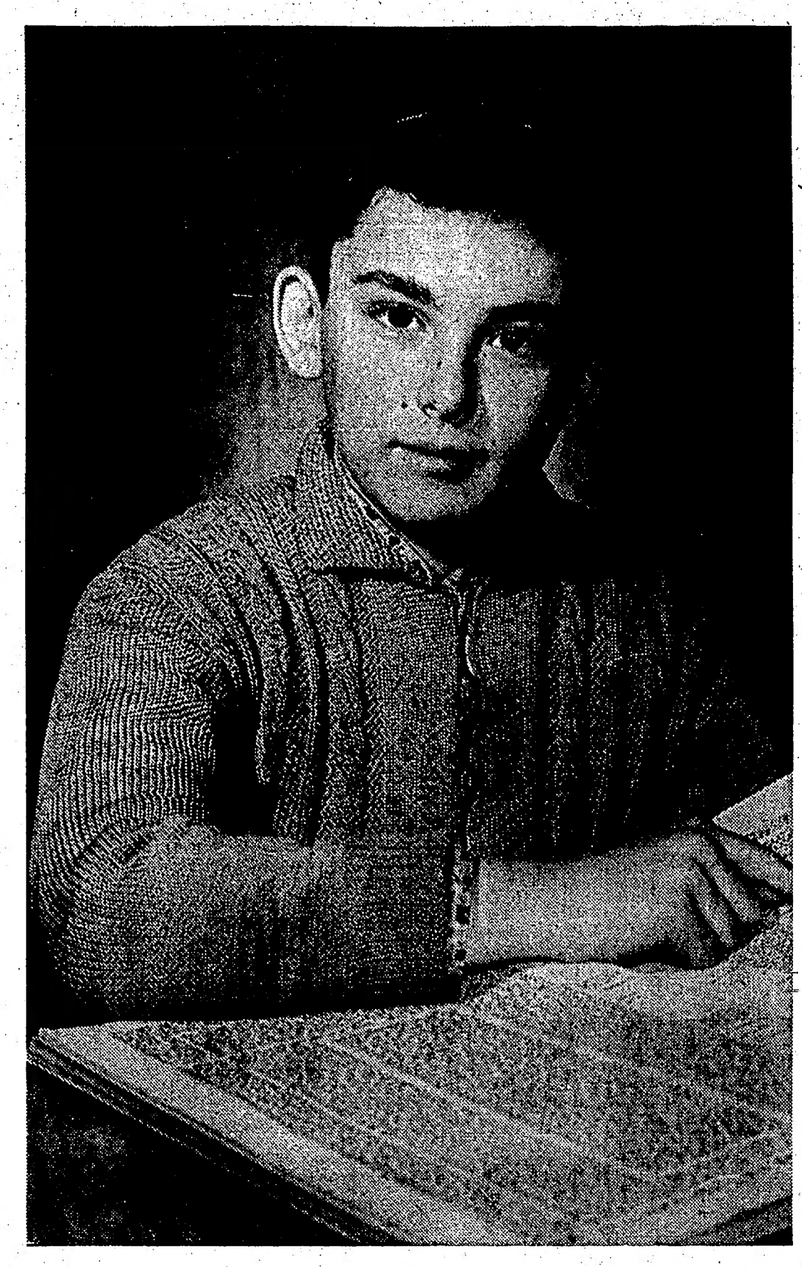

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